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; Interpretare Cicerone. Percorsi della critica contemporanea. Atti del II Symposium  
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Review by: Valentina Arena

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- E. NARDUCCI (ED.), *CICERONE PROSPETTIVA 2000. ATTI DEL I SYMPOSIUM CICERONIANUM ARPINAS. ARPINO 5 MAGGIO 2000*. Firenze: Felice Le Monnier, 2001. Pp. ix + 125. ISBN 88-00-81501-4. €12.91.
- E. NARDUCCI (ED.), *INTERPRETARE CICERONE. PERCORSI DELLA CRITICA CONTEMPORANEA. ATTI DEL II SYMPOSIUM CICERONIANUM ARPINAS. ARPINO 18 MAGGIO 2001*. Firenze: Felice Le Monnier, 2002. Pp. xii + 83. ISBN 88-00-81502-2. €11.50.

Since 1980 young Latinists have honed their skills each spring in Arpinum, translating and commenting on the texts of the illustrious citizen of this Roman *municipium*. A one-day colloquium on Ciceronian themes was held in 2000 to mark the twentieth anniversary of this competition, and it proved so successful that it has now become a tradition in its own right. The person primarily

responsible for this worthy enterprise is Emanuele Narducci, the scientific curator of the two colloquia that have been held to date, and the editor of these two slim volumes.

The first collection of papers delivered at *I Symposium* is opened by N.'s own contribution. Rarely does a first essay, which functions here as an introduction, inspire us to return to its pages. This is one of those rare occasions. Sallying forth from the *turris eburnea*, wherein classicists often love to seclude themselves in the vain hope of preserving ancient traditions, N., in a constructive polemic, engages with the current (and to date only attempted) reforms of the Italian government, which aim to reduce the study of ancient languages (and classical culture in general) in high school. Opposing political parties (all of which are held equally responsible for the decline of classical studies), the culture of globalization, and the mass media, N. indicates the new means (which he identifies in cultural centres, foundations, and even private associations) by which it might be possible to achieve the end of a culture that critically rejects any conformity. Presenting the *Symposium Ciceronianum Arpinas* as one of these occasions, he admirably identifies new trends of Ciceronian studies (such as, for example, the role of oratory, rhetoric, philosophy, and their dialectic relationship in the orator's works) that might prove fertile for future research. Zanker explores the question of Cicero's portraits; a fascinating topic in itself, that is also partly used as an object-lesson of rigorous 'philological' analysis applied to marbles rather than *codices*. Marcone presents a good overview of the idea of democracy in Cicero, a subject that has proved to be extremely productive in the last two decades, and which has born further fruits even after the publication of this volume (H. Mouritsen, *Plebs and Politics* (2001)). To a similarly fertile field (to which she herself has contributed with *Amicizia e potere nelle lettere di Cicerone e nelle elegie ovidiane dell'esilio* (2000)) belongs Citroni Marchetti's contribution that she defines as a typological research (79) of Cicero's emotions — and words that express these emotions — towards friends and enemies during the time of his exile. What she delivers is, in reality, a contribution of great interest to those engaged with both literary and socio-political studies. The last contribution of the first volume is Nicolai's refined analysis that investigates, by a careful reading of *de legibus*, Cicero's contribution to the ancient theories of historiography.

The same format is maintained in the second volume, and presents the same high quality of scholarship, albeit without another stimulating introduction by N. La Penna offers a very interesting analysis of Cicero's vivid representations of individuals in his letters. This very neat study, which offers attractive representations of some important figures of the late Republic, shows a fertile ground in which future research can adventure for both literary representation (to which a parallel of the given portraits in the letters with those of the same individuals in Cicero's other works might add something) and the history of concepts and ethical values (*Wertbegriffe*), areas in which Cicero's letters certainly have much to offer. Cavarzere investigates the role of *actio*, the *eloquentia corporis* (Cic., *Or.* 55), as an essential element in Roman oratorical practice. As part of a revitalization of this kind of study that tends to attribute a central role to the gesture in oratorical delivery, and whose most recent product is the new English edition of de Jorio's work, Cavarzere succeeds in exploring an important and, until now, marginalized aspect, the Ciceronian evaluation of the *actio*. Grilli, in a beautiful and concise contribution, usefully highlights the intentional connection between rhetoric and philosophy in the entire corpus of Cicero's rhetorical and political works. Aligning himself with the recent trend in interpretation of Cicero's rhetorical works (cf., for example, for *de oratore* J. M. May and J. Wisse (eds), *Cicero On the Ideal Orator* (2001)), Grilli indicates the political nature of all Ciceronian treatises, showing that the differences between them are consequent upon the evolving necessities of the decline of the Roman *res publica* (59). Cambiano, in the most solidly philosophical of the contributions, analyses the reasons for Cicero preferring the philosophical school of the Sceptic Academy, and the latter's role within the Roman tradition. The most intriguing and fascinating result that he presents is the intertwined relation between the *maxime probabile* and the Roman tradition, so as to offer a stimulating contribution to the debate on the role of Greek philosophy in Rome.

These volumes undoubtedly succeed in their aim of creating a moment of reflection on the importance of Cicero's works and opening up perspectives for the future. The leading scholars offer thought-provoking contributions, throwing up a plethora of thoughts that offer us an idea of the richness and complexity of an author and his period.

Of course, as is the nature of this kind of work, contributions differ slightly in quality, level of detailed analysis, footnotes, and bibliography. Each of them should be read on its own and, perhaps, it would have been interesting to see a discussion more centred on a specific theme. What this work certainly shows is that classical culture will not easily die.

University College London

VALENTINA ARENA